

MY IDEAL: Jesus, Son of Mary. By Emil Neubert, Marianist. (Mercier; 3s. 6d.)

This is a well-intentioned little book meant to promote the imitation of our Lord by the way of an all-embracing filial piety towards his Mother. Judging by the list of editions and translations, it seems to have been widely popular. But the author has been ill-advised to choose the form employed by the *Imitation*, namely a dialogue between first Jesus, then Mary, and the Faithful Soul. For his style is that of the text-book. For example, our Lady is made to say: 'I am the Queen of the Apostles, not only because I watched over the first Apostles with maternal affection; not only because I obtain fecundity for the work of their successors . . . but also because their apostolate is only a limited participation in the universal apostolate first confided to me'. The doctrine is undeniable; but the present reviewer does not find its presentation attractive.

J.H.

A PRACTICAL GUIDE TO FATIMA (Burns Oates; 1s.) is a most useful booklet for those intending to make a pilgrimage there. The authoress, Miss Susan Lowndes, gives simple instructions on where Fatima is and how to get there, maps of Portugal, and Fatima, addresses of hotels and pensions, and so on, in a very small space.

IS GOD EVIDENT? An Essay towards a Natural Theology. By Gerald Heard. (Faber; 12s. 6d.)

Mr Heard's latest book is, as he explains in the sub-title, a defence of Natural Theology; and from this rather unexpected source, it is of special interest. To most Catholics the name of Mr Heard suggests extreme and unorthodox mystical practice rather than positive theological thought, and to find such vehement support for the age-old Catholic advocacy of *reason* is the more welcome for being unexpected.

It would be quite *un-reasonable* to expect Mr Heard's final conclusions (but are they *final*?) to be theologically correct: he writes explicitly for non-believers, and all that he is in fact concerned to prove is that some positive religious belief is, at the very least, not against reason, and beyond that, that reason leads towards it. With all the first part of his book, indeed, we should be almost wholly in agreement—and indeed for the public he has in mind, it is a very useful argument against the usual slick non-belief. The chapters on 'Why Natural Theology is needed' and 'What Natural Theology can prove' are both moderate and persuasive, and the 'escapist' and 'therapeutic' views of religion are excellently disposed of. 'One thing is clear: escapists may make converts; they will never make saints.' And of the absolute value of the saints he has no doubt. His comments on the nature of sanctity are both interesting and penetrating, and he recognises fully the need for positive dogmatic faith in the making of a saint. 'Sanctity, that